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consideration to the question of trade-routes, and concludes that the southern influence, at least in the first part of the La Tène epoch, came rather by way of the Po and the Alps than from Marseilles. The site of La Tène itself, from which the archaeological period derives its name, he holds to have been a "station de péage" and not, as has been commonly supposed, a military stronghold.

It is of course useless to attempt to summarize here the archaeological facts set forth in some seven hundred pages. But a few of the author's opinions or conclusions may be briefly mentioned. Many observations, as might be expected, are made on the subject of Celtic religion. In the discussion of burials considerations of interest are presented concerning the belief in transmigration and some evidence is collected with regard to the practice of human sacrifice. The chapter on amulets and other talismans supplies abundant materials illustrative of the superstitions of the people. In the discussion of trade and commerce (pp. 1529 ff.) a somewhat hazardous theory is proposed which derives from Italy and the south the veneration of the number three, usually regarded hitherto as particularly characteristic of the Celts. Perhaps the most important historical conclusions in the volume relate to the general character of the Celtic civilization and nationality at the time of the rather shadowy "imperium Celticum". Some of M. Déchelette's earliest archaeological studies had to do with the comparison of the *oppidum* of Bibracte in Gaul with that of Stradonitz in Bohemia; and in the second chapter of the present volume he sets forth the results of these and similar investigations, which show a striking unity of culture throughout a wide Celtic area. The evidence of archaeology is confirmed, he argues, by the testimony of place-names and by the statements of the ancient historians; and he suggests that the Celtic domination during the second and third centuries before Christ was an actual forerunner of the "unité romaine" of a later age.

F. N. ROBINSON.

*Jewish History and Literature under the Maccabees and Herod.* By

B. H. ALFORD. (London and New York: Longmans, Green, and Company. 1913. Pp. xvi, 113.)

IN 1910 Mr. Alford published a volume entitled *The Old Testament History and Literature*, discussing the canonical and deutero-canonical books and those parts of Ethiopic Enoch (i.-xxxvi., lxxii.-xc.) that, in his judgment, were written before 135 B. C. The present volume is a continuation dealing with Jewish history and literature during the following 125 years down to the birth of Jesus which is dated in 10 B. C. The author sketches briefly the history of the Hasmonaean dynasty, the Roman rule until the accession of Herod, and the reign of this king. He also gives a summary of the contents of such works as the Book of Jubilees, the Testaments of the Twelve Patriarchs, Tobit and Judith (only touched

upon in the former volume), Ethiopic Enoch, xci.-cviii. and xxxvii.-lxx., and the Wisdom of Solomon. Two pages at the end refer to the "Magnificat" of Mary, the "Benedictus" of Zacharias, and the "Nunc Dimitis" of Simeon, evidently because they are regarded as coming from the time of Herod, though later than the birth of Jesus. The book is in no sense a fresh contribution to our knowledge of the period. It presents no new facts, no independent treatment of the material already known, no new points of view. Mr. Alford uses the translations and commentaries of a few English scholars, and accepts their opinions without a question. Such a popular account no doubt has its value, as it may help to give a general idea of a deeply interesting period of Jewish history to persons unfamiliar with its leading events and literary productions. There are many such, since the Protestant Bible Societies no longer publish the deutero-canonical books and the Roman Catholic Church has no interest in printing for public use the books it designates as Apocrypha. It is to be feared that the admirable collection edited by Charles under the title *The Apocrypha and Pseudepigrapha of the Old Testament* (Oxford, 1913) and the excellent description of this literature by Székely in his *Bibliotheca Apocrypha* (Freiburg, 1913) will be chiefly used by scholars and fail to reach the general public, the former because of its heavy price, the latter because it is written in Latin.

So far as the historic sketches in Mr. Alford's book are concerned they are in the main well drawn. There are some debatable or incorrect statements. Thus there is no evidence that Zerubbabel was sent to Judea as governor in 537 B. C., that the Hasidaeans became Pharisees, or that "the Jews expected a Messiah from among the Hasmonaeans". The notion of a fixed canon to which books were gradually added dies hard. Mr. Alford thinks that the text of Zechariah vi., may have been changed so as to make "the Branch" apply as a title to the High Priest alone, "when the Book of Zechariah was added to the Canon of Scripture". That Jethro was an example of the union of priestly and royal functions in the same person is an idea that might easily have become popular in the period which found Melchizedek so useful, if only the Pentateuch had anywhere suggested that Jethro was a king. In view of the fact that Palestine was a part of the Ptolemaic kingdom until 200 B. C. it seems extremely improbable that "the earliest approach of Hellenism was from the side of Antioch".

But these matters are of slight importance compared with the questions raised by Mr. Alford's treatment of the literature. A reader of his book gets the impression that it is pretty accurately known when these documents were written and just what parts belonged to them in their original form, while the truth, of course, is that we do not know with certainty the date of a single piece of writing assigned to this period, and there is no real consensus of opinion among scholars even in regard to the most important. It cannot be too strongly emphasized that theories as to composition and date based solely on internal evidence must be

taken with great caution. In a popular work it is necessary to indicate the tentative nature of all such scientific conjectures, though it may be thought needless in a learned treatise, since the specialist generally knows how to discount scholastic assurance and assertion. To take one striking illustration: Following Charles, Mr. Alford places the Parables of Enoch before the Psalms of Solomon in the beginning of the first century B. C. This work exists only in Ethiopic. We do not know whether there ever was a Greek translation of this particular book, and the absence of any quotation from it in patristic literature renders it extremely doubtful. Many peculiarities of language point to an Aramaic original. That it passed through Christian hands is certain. The three terms rendered into English "The Son of Man" correspond to three Aramaic terms, two of which are clearly of Christian origin. It is well-nigh impossible that such expressions as "the kings and the mighty ones in the earth", who "worship the work of their own hands", can refer to Alexander Jannaeus and his Sadducean supporters. All scholars admit that the work has been interpolated by many copyists and some of these seem to have been Christians. There is no binding evidence by which even the original Jewish form of the Parables can be brought back further than to the reign of Caligula. Where so much is in doubt it is extremely unwise to base far-reaching conclusions as to the existence in Jewish thought before the appearance of Christianity of certain ideas expressed in the Ethiopic text of this work. The same criticisms apply to the dating of other literary productions of the period, the tentative character of which should have been indicated. Mr. Alford does not discuss the interesting work published by Schechter in 1910 dealing with the Covenanters of Damascus. Their hope of a Messiah "from Aaron and Israel" deserved to be mentioned.

NATHANIEL SCHMIDT.

*Cicero of Arpinum: a Political and Literary Biography, being a Contribution to the History of Ancient Civilization and a Guide to the Study of Cicero's Writings.* By E. G. SIHLER, Ph.D., Professor of the Latin Language and Literature, New York University. (New Haven: Yale University Press; London: Humphrey Milford; Oxford University Press. 1914. Pp. xi, 487.)

THE manysidedness of Cicero's character and his great versatility make the writing of his life a very difficult matter. His biographer must be qualified to discuss not only his personal qualities, his political career, and his place among the world's orators, but he must also be able to estimate the value of his rhetorical and philosophical treatises and to appreciate his skill as a letter-writer. It is high praise, therefore, to say that Professor Sihler has covered all these subjects, and has covered them well. His book gives us an account of Cicero's life which is unbiased, comprehensive, and in the main accurate. With his general